

Christian Science Sentinel

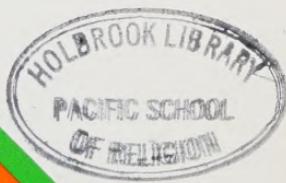


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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Are You Feeding the Master's Sheep?

FRANCES FIGGINS

The Christ, today as in Jesus' time, demands, "Feed my sheep."¹

Is this admonition always heeded? Are we always ready to feed the need of those whose hunger for Truth is more acute and insistent than the hunger for bread? Do we think someone else can do it better? Those who themselves have been blessed by Christian Science have an obligation to feed the spiritually hungry with love and with practical understanding of Christian Science.

True, there are some who have more spiritual food to share than others. Those who have made steady progress in their spiritual understanding of God and His Christ see man most clearly as the perfect spiritual idea of God, including and reflecting all that God is; they realize that in his true being man is never fearful, depleted, impoverished, or identified as a physical mortal. However, this does not mean that God, our heavenly Father, favors some of His children more than others. No! Through consistent study of

Christian Science, resulting in greater purification of daily living, each and every one has an equal opportunity to overcome the errors of material sense, to become a clearer window for Truth and Love. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes of Jesus, "Christians claim to be his followers, but do they follow him in the way that he commanded?"²

What can we do to feed his beloved sheep? We cannot go about in a half-starved condition expecting to help others. We must first spiritually nourish ourselves. Loving God and His Christ is essential if we are to be furnished with the spiritual food to enlighten and heal humanity. We need to look to God, think of Him deeply, even pray long hours to receive spiritual refreshment and enlightenment to share with others. Divine Spirit, eternal Truth, is the source, the loving giver of our spiritual food. It is His divine impulsion that enables us to give in our turn.

If one is to be a gracious giver, he must also be a willing and grateful receiver. If he cannot humbly receive divine good or does not recognize the source of all good to be God, his capacity for real unselfish giving is limited. However, the very desire to give, to minister to the needs of our fellowmen, at once begins to cleanse our thought of self-centeredness and selfishness and to fill it with an impartial love that includes all. This expansive, Christly love for others helps free us from worldly tendencies. The temptation to entertain or voice incorrect thoughts loses its appeal. Instead we reverse with spiritual truth any misconceptions of man that suggest themselves to us.

The consciousness clearly illumined by the spiritual teachings of Christian Science reflects Christlike, tender love. It brings peace and healing to the sick and distressed. Love that is the expression of divine Love cannot fail to heal. Each loving thought is like a light piercing the darkness and gloom. Despair disappears.

As we think of Mrs. Eddy's marvelous spirituality, her tender compassion, and her unselfish love in devoting herself to untiring labor for the advancement of the Science of Christ and its healing ministry, we are inspired to do our part. Are we willing to sacrifice a fraction of what she sacrificed? Ready to give up worldly interests and give freely of our time and strength? We can find the answer in Mrs. Eddy's own words: "Jesus commanded, 'Follow me; and

let the dead bury their dead;' in other words, Let the world, popularity, pride, and ease concern you less, and *love thou.*"³

We'll be better able to feed mankind with heavenly, healing manna as we love substantially, as Christ Jesus loved. Jesus' life shows us that the greatest attractive force in the world, greater than the pull of gravity, is love. It attracts those in need of healing and spiritual nourishment, and we must be prepared to feed those who come.

How beautiful it is to start each day knowing that whatever the world may label our daily occupation, our most important work is to feed the Master's flock. We can rejoice that we have access, through purification of thought, to heavenly inspiration so that we may effectively and humbly respond to the cry for help as did the Master.

No action is insignificant with divine Love behind it. We can ask ourselves, Am I kinder and more considerate, more patient with the shortcomings of those with whom I come in contact every day? As our understanding of divine Love grows, our love becomes more spiritual and far-reaching. The degree to which we trust in God is a test of how true, how spiritual, our love is. Our badge of love is gentleness and being of service to others; it is seeing only good as true of them. This is love in action. This is to be truly feeding the Master's flock.

¹ John 21:16; ² *Science and Health with Key to the Scriptures*, p. 37;
³ *Message to The Mother Church for 1902*, p. 9.

*Seeing ye have purified your souls
 in obeying the truth through the Spirit
 unto unfeigned love of the brethren,
 see that ye love one another
 with a pure heart fervently.*

I Peter 1:22

You Can Win

BERYL E. SMITH

When we hear forecasts of the approach of a disease considered contagious, discussion of the liability of certain age-groups to a particular illness, or warnings of an impending disaster of any kind, do we feel overwhelmed by fear that we or a loved one may be in danger?

Christian Science assures one that he can assert his immunity from evil in the way Jesus taught. He rebuked "the devil," or mortal thinking, with the statement, "He is a liar, and the father of it."¹ Christian Science is in accord with the inspired Word of the Bible, which includes the words and works of Christ Jesus. This Science teaches that the reverse of seeming evil is the truth of that situation. And Jesus said, "Ye shall know the truth, and the truth shall make you free."²

What is this truth? It is pictured in the first chapter of Genesis, which states that God made man in His own image and likeness. Could God, who is spiritual man's loving Father, create anything unlike Himself? Could such a Father create distress and disease or permit them?

In *Science and Health* its author, Mrs. Eddy, describes how disease or fear is communicated and how to avoid this mental contagion. The book clearly states that one's fearful thinking, educated to believe in disease, induces what it fears, and that in this sort of thinking are the seeds of contagion. She writes, "We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection."³

But how, you may say, can I avoid thinking about contagion and fearing it? Would it not be wise to take physical precautions, have a medical checkup, and so on?

In this same book, instructions on how to destroy fear are given in

these words: "The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth." The passage continues, "You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor."⁴ In this last sentence is the key to the success of our declarations or scientific pleadings of truth.

Sickness is a false belief induced by an assumption that there is a material law saying that we must suffer. But we learn in Christian Science that man in God's likeness is subject only to His law, and this law is supreme good. Understanding that His law alone is operating to annihilate belief in another law, we can cast out belief in the operation of a material law.

I once had an experience that showed me how the application of these truths is indeed the destruction of the symptoms of approaching disease. Unthinkingly I had taken into consciousness reports of a certain malady, which was being widely broadcast because a public figure had been stricken with it. Soon these symptoms appeared. After some days of unsuccessfully trying to defeat them, I awoke one morning with the words "Gashmu saith it" repeating themselves in my thought. But who was Gashmu?

With the help of a Bible concordance I found the name in the story of Nehemiah, who, when engaged in rebuilding his city's wall, was besieged by rumors and false suggestions regarding the ills sure to befall him if he continued the work. To emphasize the supposed credibility of their insinuations about him and his people, his enemies told him, "Gashmu saith it." But Nehemiah, instead of being impressed, replied, "There are no such things done as thou sayest, but thou feignest them out of thine own heart."⁵ Soon after, he brought the work to a successful conclusion.

I saw that Gashmu represented false suggestion and that the symptoms I seemed to be experiencing were nothing more than the result of my acceptance and fear of them. I could say to Gashmu, "Thou feignest them out of thine own heart." With this realization the fear departed, and I could laugh at myself for having indulged in it. Needless to say, that was the end of the matter.

Because I was thoroughly convinced of the truth, I could no longer suffer from an opposite manifestation.

In the allegory of the Garden of Eden, the Bible narrative refers to the "flaming sword which turned every way, to keep the way of the tree of life."⁶ Truth is indeed a flaming sword to every suggestion of discord, and our faithful application of it when suggestions of evil first appear results in our complete protection from evil, whatever its claim to power. In this way we may prove that through conscious effort to spiritualize our thought by knowing the spiritual opposite of what seems to be claiming reality, we *can* indeed win.

¹ John 8:44; ² v. 32; ³ *Science and Health*, p. 153; ⁴ *ibid.*, p. 412; ⁵ Neh. 6:6; ⁸ Gen. 3:24.

A Rule for Healing

JOHN H. WILLIAMS

Question: How do we utilize Christian Science to heal? Answer: Follow the rules. All sciences have rules by which their laws are demonstrated, and divine Science is no exception. Its rules are found in the Christian Science textbook, *Science and Health* by Mrs. Eddy. The student who faithfully follows them will find his success in healing is assured.

These prescribed guides are found on almost every page of *Science and Health*. They came to Mrs. Eddy through divine inspiration under the mandate of God. They deal with every aspect of healing and are specific in means and method. We need to carefully study and apply them if we are to heal by scientific prayer.

One indispensable rule found in *Science and Health* is: "Always begin your treatment by allaying the fear of patients."¹ This applies

whether one is his own patient or is praying to heal someone else. Fear is a prime element of every disease or other difficulty and in each instance needs to be cast out.

To allay fear we must have a clear understanding of God and His all-power, for this is the basis—the only basis—upon which fear can be nullified. We need to ponder the great fundamental facts of Deity. God is All-in-all. He is infinitely good and perfect, the only cause, creator, presence, and power. He is supreme. He governs and controls in unopposed harmony. He is the only lawmaker, and His laws are a mighty, irresistible force, which annihilates all evil, including fear. He has created man in His image, flawless, spiritual, eternal, forever coexistent with Him, forever unafraid.

God is Love. Can you imagine Love being afraid? Neither can man, Love's idea, be afraid. Love is ever giving all good to man and would never allow him to be victimized by fright. The Bible states, "There is no fear in love; but perfect love casteth out fear."²

God is Mind, knowing only itself and its infinite creation, spiritual and good. Omniscient Mind knows no fear, and man, Mind's idea, is conscious only of what Mind knows; hence man cannot know fear of any kind.

God is Truth, the source of all reality. The ever-present goodness of Truth excludes the presence of fear, and as we recognize this, fear fades from our experience.

In like manner we can use other names for God—Life, Soul, Spirit, and Principle—to reason out the spuriousness of being afraid, and so do away with it.

While we may not at present be able to invoke Truth's law sufficiently to nullify completely every vestige of fear, we surely can subjugate fear more and more as our growth Spiritward continues. Persistence along this line will enable us to go forward joyfully and confidently. How rewarding it is to increasingly discern that fear is nothing!

Sometimes we claim we are not afraid, but a closer look inward may reveal latent fears that need to be uncovered and destroyed. Such inward looking should not be a witch-hunt, in which we pounce on every suspected cause of fear with the hope that here is the source of our trouble. It is better to perceive more clearly the truth of being and then follow Mrs. Eddy's counsel, "Let Truth

uncover and destroy error in God's own way, and let human justice pattern the divine.”³ Divine Truth and not human reasoning lays bare the error and nullifies it.

Fear cannot be destroyed by mere willpower. Anyone who has tried knows this. The attempt to force oneself to be dauntless, or to believe that human thought, of itself, can eliminate fear, needs to be abandoned in favor of a clearer recognition of divine Love's omnipotence. This all-power alone eradicates whatever is unlike good.

If one is helping another through prayer, it is not enough to know that the patient is exempt from fear. One needs to realize his own immunity from this lie and to see clearly he cannot be victimized by it. He should, if necessary, vigorously reject the awful dread that he is not capable, through God, of destroying the claim, or that the patient may not respond to his prayerful declarations. Thought contaminated by trepidation is in no condition to invoke God's healing law. But exalted, fearless thought based on an understanding of God's sovereignty is unquestionably productive of good. Mrs. Eddy states, “To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness.”⁴

The four Gospels show that Christ Jesus recognized the importance of handling fear. Many times he counseled those whom he healed not to be afraid. Before he raised Jairus' daughter from the dead, he said to her father, “Fear not.”⁵ Before stilling the storm at sea he rebuked his disciples, “Why are ye fearful, O ye of little faith?”⁶ Can it not be concluded that the Master knew the vital importance of allaying fear as the initial step in healing?

Why are we afraid? Because we're believing there is an evil power, a power greater than God. Such beliefs claim there are devilish forces that can cause disease and accidents, that we are subject to material laws of sin that can handicap and destroy us, that we are subject to death and its claim of oblivion. As we examine these beliefs in the light of Truth's supremacy, we see their powerlessness and unreality, and our fright is replaced with the confident realization of man's God-given, indestructible dominion. Then we are ready to heal and to be healed.

¹ *Science and Health*, p. 411; ² I John 4:18; ³ *Science and Health*, p. 542; ⁴ *ibid.*, p. 419; ⁵ Luke 8:50; ⁶ Matt. 8:26.

No Widowhood in Divine Love

KENNY L. BAKER

"As one whom his mother comforteth, so will I comfort you."¹ This is divine Love's response to the need we all have for love. We all need to feel the love of our Father-Mother God.

Christian Science has a unique approach to the problems that often seem to come with widowhood. It awakens and encourages individuals to demonstrate for themselves the immediate availability of God's infinite largess of love, His ceaseless providence, ever-present protection, and safe guidance. As individuals accept their true relationship to God, they cease to come under the claim of mortal loss and widowhood with its attendant problems of grief, lack, separation. They find themselves free from fear and the anxious sense that they will be unable to cope with daily demands.

A wife who becomes a widow may be faced with an identity problem as well. Where before she may have enjoyed a sense of fulfillment as a wife and homemaker, suddenly, to human sense, she may be alone with no one left who seems to need her. To fill the void and find and establish new goals and relationships may seem difficult indeed. Yet divine Love's assurance is, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."²

True identity, individuality, purpose, fulfillment, are of God, divine Mind, man's conceiving and directive Principle. It is Mind that guides, governs, and supports its spiritual idea, man. In the relationship of God and man it is God who provides for the well-being of His own idea.

For one to think in terms of "my" life is to humanize one's sense of existence. Life is God. Man lives as Mind's idea, or expression. One needs to free himself from the belief that he lives a separated, personal, independent existence, which is somehow and in some

way influenced by God. Christian Science teaches that God, Soul, is the Life and individuality of man's being. What God conceives He governs, directs, and sustains as the very expression of divine Being. Man lives as Soul's representation. His life and being are within divine Mind.

Taking stock of what one is and has as a true representation of Mind is progressive and fruitful. It awakens one to man's true identity as the perfect reflection of perfect Soul. Gaining spiritual insight as to one's true nature and character breaks the mesmerism of the false sense of oneself as a lonely and perhaps inadequately supplied mortal. Such an awakening reveals abilities, talents, and aptitudes that may have been neglected or even unused altogether.

Self-discovery in terms of one's true nature as the child of God alerts one to his individual worth and value. It encourages one to make use of his gifts; to be up and doing in ways that will bless others and glorify God. A sense of freshness and newness is felt. Our true life experience is timeless, ever-progressive being. With this scientific sense of being we gain new views, new perspectives, new triumphs. Individual, joyous fulfillment is assured as one obediently reflects his loving Father-Mother God.

"Thy Maker is thine husband,"³ was the prophet's message to widowed Israel, to a people suffering from a sense of separation between themselves and God. In reality the relationship between man and God, his divine Principle, is inseverable. Nothing can change or alter it. This irreversible union with good includes the wholeness and completeness of each individual. Widowhood does not exist in Truth. One does not lose God and is not separated from Love by any mortal circumstance.

Being at one with God is to be conscious of one's completeness as a divine idea, including both womanhood and manhood. In this consciousness of spiritual wholeness one does not yearn to be loved but rather seeks to love. Love is of God and is selfless in its nature. To live lovingly, selflessly, is the only way to live, whether one is married or not.

In the Old Testament there is the account of a widow's need and Love's response. A widow was faced with lack. Creditors were even threatening to take her two sons to be bondsmen. She turned to the prophet Elisha, God's representative, for help. He asked,

"What hast thou in the house?" The woman answered, "Thine handmaid hath not any thing in the house, save a pot of oil." When the prophet told her to borrow empty pots from all her neighbors and fill them from her own supply, she did not argue but obeyed. The oil flowed until every pot was filled, and the sale of the oil met all her needs.⁴

The prophet knew that God is good and good does not cease. He awakened the widow to see and use the good she already had.

In *Science and Health* Mrs. Eddy gives the spiritual meaning of "oil" as "consecration; charity; gentleness; prayer; heavenly inspiration."⁵ Using this as a spiritual guide, we can see that we already have these qualities and can express them. Such oil does not fail. Such spiritual wealth is inexhaustible—one need only pour it forth to have it. When individuals realize that God, divine Love, is their Life and dedicate themselves to His service, actively expressing loving-kindness to others, they find their needs met.

When, to sense, one has lost a life partner, one may be tempted to believe that those helpful qualities of spiritual manhood or womanhood which one's partner expressed will no longer be available. Such is not the case. God is the source of *all* good. Because Life, God, is eternal, the spiritual qualities of Life are ever available to each one. Immortal Love responds to the individual's need for support, comfort, and affection through its manifested ideas. We err when we look to effect for our good instead of to God, the source and cause of all good.

In human belief individuals seem to come and go, be present or absent as human life evolves, but God, eternal Life, is ever present, and His blessed qualities are forever reflected by His divine idea, man.

Mrs. Eddy learned how God cares for man, and in her *Miscellaneous Writings* she writes: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."⁶

Spiritual activity breaks the mesmerism of dwelling in the past, in the so-called good old days. It means the expectancy of a bright today, fresh happiness, a new beginning, a new blossoming, a new thriving. It means tapping the inexhaustible abundance of Life itself and rejecting the claims of selfishness, the mesmerism of self-pity, the strictures of habit, routine, and fear of the new.

It means exchanging the limitation of "I can't" for the freedom and exhilaration of "I can" and leaving the rut of apathy, self-centeredness, routine for the inspiration and wider horizons of spiritual growth. This spiritual progress takes place as the Christ illumines individual consciousness.

¹ Isa. 66:13; ² 65:24; ³ 54:5; ⁴ See II Kings 4:1-7; ⁵ *Science and Health*, p. 592; ⁶ *Miscellaneous Writings*, p. 307.

What Are We Praying For?

DONALD M. SWINNEY

God, Spirit, is All-in-all. Consequently, all true substance is Spirit. Spirit and its spiritual creation is the somethingness of all real being. Matter is unreal. Materiality counterfeits spirituality but possesses of itself no truth, no real existence. Matter is an illusion, nothingness.

These absolute truths of Christian Science determine the proper approach to prayer. If our object is merely to attain a material thing or condition, we are missing the full potential of prayer. On the other hand, when we seek the spiritual, when we pray for the understanding of God's allness and the nothingness of matter, we are assuredly praying from an effective basis.

Health, harmony, right activity, love, joy, supply, exist in perfect Spirit and are real. They are qualities of divine Mind and can

never be found outside all-inclusive Mind. When the truth of health, harmony, supply, unfolds in our thought, the somethingness of Spirit and the nothingness of matter become apparent, and healing occurs. Mrs. Eddy writes in *Science and Health*: "When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the spirit of God is, and there is no place where God is not, evil becomes nothing,—the opposite of the something of Spirit."¹

Does this mean we should not pray for better human conditions? It certainly does not! Scientific prayer, based on the truth that good is real and evil is unreal, is the most effective means of overcoming inharmonious conditions. True prayer corrects the false sense that man is material, having material needs. To know that man is spiritual enables one to prove that perfection and harmony are here right now.

Since life in matter is a dream, not a reality, rearranging this dream, attempting to change sick matter into healthy matter, does not free us from the enslaving beliefs of materiality. When we pray to awake from the dream, we are accomplishing something, because we are giving up the nothingness of matter for the somethingness of Spirit.

To desire freedom from suffering is natural; it is right to part with suffering. But lasting freedom from error can come only by gaining a better understanding of perfect spiritual being and by giving up a desire for the material. The Bible asserts, "Godliness with contentment is great gain."²

When we pray in Science, we are really acknowledging what we already have as children of God. True prayer coincides with true worship. It is the recognition of God's work well done. It is laying claim to our divine heritage, to all that our Father-Mother gives us. Such prayer is a grateful acceptance of divine reality and a denial of the spurious claim that evil is real.

Effective prayer doesn't make error nothing—it awakens thought to the fact that error is nothing. Mrs. Eddy writes, "The nothingness of nothing is plain; but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness—of Truth."³

Christ Jesus' healing works demonstrated the reality of perfect

being and action. They glorified God and caused men to look up and away from matter. He saw man as the perfect offspring of the perfect Father, and this right concept of man healed the multitude, raised the dead, and destroyed sin. His works dispelled the illusion of materiality and brought to light the divine reality.

When we seek the Christ, the true idea of God, and spiritual understanding, we are truly praying for something, and we get something in return. For example, when we understand that health is spiritual, a quality of Truth ever present in man, we find it evidenced more consistently in our lives. We can obtain genuine and lasting health only by finding it in Christ, by recognizing it to be a divine state of consciousness; it will never truly be found as a condition of matter.

Suppose we're short of funds. Do we pray for money? If so, we are praying for nothing truly substantial, and the result of our prayers may be disappointing. But if we pray realizing that our supply is in Spirit, God, we are praying effectively, and our needs will be met. Supply is found not in matter but in Spirit. Its only true source is divine Love. And to express more of Love is to have more of Love's supply.

Do we wish another to be more pleasant? Understanding man to be the harmonious and loving manifestation of the one divine Mind, expressing no other mind, enables us to deny as unreal the picture of a discordant or unpleasant mortal. Such understanding helps us resolve conflict. When we see man as he really is—good, pure, intelligent—when we perceive his true spiritual selfhood, the mesmerism of inharmonious human relationships dissolves.

Old illnesses cannot return when we have properly prayed. Realizing that in reality we never have been ill rules out the aggressive suggestion that error has a past. Error cannot recur because it never happened in the first place. Spiritual healing, based on the truth that good alone is real, lifts thought above the nothingness of mortality and reveals the eternal status of man as spiritual and perfect.

When physical healing comes, we are grateful, and it is right to praise God for such a blessing. But gladness to see an inharmonious condition corrected should be secondary to the joy of having perceived the right idea that broke the mesmerism—the truth that

error was never real and that good always has been and always will be a present reality.

When we pray for the realization of our unbreakable spiritual perfection, we don't have to look to tomorrow for healing. We can demonstrate perfection to be a present reality, gratefully acknowledging God's ever-presence. Such prayer opens our thought to what is true of man here and now. Embracing this truth, we see there is no sin, sickness, disease, lack. We realize there is no discord in God's kingdom, the pure consciousness of eternal Love. As we awaken to the Christ, the perfect idea of God, we find that man in God's likeness lacks nothing. He is whole, upright, harmonious. He is complete in Mind, untouched by animal magnetism, or evil.

Expunging from human consciousness such errors as hate, envy, resentment, and expressing love, kindness, compassion, we are conforming to spiritual reality and overcoming materiality. We are proving that true substance is Spirit, and our lives will evidence more health, harmony, and balance.

How important that we consider our motives and make our objective spiritual! Then our prayer will be for something truly attainable and truly worth attaining. Spirit's allness is a sure basis for prayer. Mrs. Eddy writes: "Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated."⁴

¹ *Science and Health*, p. 480; ² I Tim. 6:6; ³ *Science and Health*, p. 346;
⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 357.

*Draw nigh to God, and he will draw
nigh to you. . . . Humble yourselves
in the sight of the Lord,
and he shall lift you up.*

James 4:8, 10

Color Me Grateful

MARGARET ANN VOTAW

We have a budding artist in our family—a colorer. As soon as her fingers were able to grasp a crayon, she started creating. No idle scribblings, these, but special acts to show special feelings.

On one occasion, she had been ill and was having Christian Science help. After calling the practitioner to report that she was well, she turned directly from the phone to her coloring book; *this* picture was to be a gift for the practitioner who had helped her through prayer. It was an obvious expression of gratitude.

Why, I wondered, can I not give a testimony as freely?

The testimonies given in a branch church had often given me fresh inspiration. They had encouraged me, as a new student of Christian Science, to continue my efforts to seek healing in Christian Science. I was getting absolute Christian Science from my study of *Science and Health* by Mrs. Eddy, but oh, how I needed those convincing testimonies of the practicality of Christian Science to meet the human need! In spite of this I sat, unable to give testimonies, for many years. Class instruction, however, alerted me: I could not continue saying, and believing, that I was unable to testify. This was a false fear that had to be faced and overcome.

I could see the necessity of keeping my consciousness wide open to receive the good, healing thoughts that were pouring into it from my Father-Mother God—the source of all good. I tended to try to hang on to each good thought lest it get away. My need was to allow good to flow out in more Christlike words and actions. What better way than to give gratitude free course in a testimony?

The example of the child continued to be an inspiration. She had no fear that the recipient of her artwork would not like her choice of colors, or that she would be criticized if she got outside the

lines a bit. Her pictures were offerings of love, and she gave them freely.

Was I afraid that someone would not like my choice of words? Could I believe that there were those critically waiting to see if I would get "outside the lines" in my declarations of truth? Why, I reasoned, most of the people there were my friends—and, in a higher sense, I knew that we are all God's children. Mrs. Eddy's poem entitled "Love" begins:

Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soar and sing,
And on the same branch bend.¹

It occurred to me that the term "giving a testimony" suggests it is a kind of gift. Each week I prepared a testimony, and as I purified my motives and endeavored to get a sense of mortal self out of the way, this gradually became easier. My constant prayer was that each testimony would be a *healing* testimony. The first few were given from the back row of the church; somehow it seemed easier to talk from back there.

One Wednesday night, my husband marched me right down to the front. Well, any thought that I might give the prepared testimony simply flew out the window; after all, couldn't I give it some other time—from the back? During the testimony segment of the service, however, I suddenly found myself not only giving a testimony but facing the congregation. The Bible says, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."² How grateful I was to see nothing in the faces but love and support. Jesus said, "Freely ye have received, freely give."³ Freely not only means abundantly but denotes a feeling of freedom. To me, it meant that I could give testimonies freely—not fearfully, reluctantly, self-consciously—but freely and joyously!

The belief that the desire to give a testimony is present, but that the ability to express oneself clearly is lacking, is a lie. Man is the reflection of the one infinite Mind, God. Knowing this, we can think clearly and speak clearly. In an effort to break a child's habit of mumbling, one mother said, "If what you have to say isn't worth saying so that others can understand you, don't say it." Behind

timidity is sometimes the belief that one is really not worth much—that what he has to say may not be worth much—therefore, it doesn't matter whether anyone hears him or not.

Christ Jesus gave people a better understanding of their true worth. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁴ Mrs. Eddy describes Jesus' ability this way: "The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying."⁵ Accepting and appreciating our true selfhood as the perfect child of one perfect God, we can see that our expressions of gratitude are just as worthy of being heard as are anyone's.

Having given our testimony, we are free of responsibility for the reception of it. We may never know how much good the testimony we gave has done. Occasionally we are told either that our testimony was a good one or that it had met a particular need. Remembering that good does not originate in us but in Mind, God, frees us from any personal sense of pride.

As we prayerfully support the testimony meetings, realize their purpose, love and appreciate the testimonies given, free our own thought of any criticism, and acknowledge the presence of the Christ, Truth, at every service, we will be doing our part to assure that our testimony meetings are alive and active. In the *Manual of The Mother Church* Mrs. Eddy has given us this reminder: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."⁶

¹ *Poems*, p. 6; ² Jer. 1:8; ³ Matt. 10:8; ⁴ 5:48; ⁵ *Science and Health*, p. 259; ⁶ *Man.*, Art. VIII, Sect. 24.

Learning to Trust

Jane Kirk Huntley

Grandfather had been a star football player in college. He had big, strong hands and could hold a whole football in just one of them so tightly that Tim and Tina could not knock it out. When he came to visit, he liked to make a seat out of his big right hand and then, stretching his arm straight into the air, swing the children up so high they could reach out and touch the ceiling.

Tim wanted Grandfather to do this right away, and up he went, laughing and squealing with delight. But Tina was only two years old and didn't remember she had already done this when Grandfather visited the year before. She was afraid now and wouldn't sit on Grandfather's hand. Grandfather saw what was the matter, and he took her in his arms.

"You don't need to be afraid," he told her. "Just remember what the Bible says, 'There is no fear in love; but perfect love casteth out fear.'"¹ Grandfather and Tina and all their family were Christian Scientists. Tim and Tina had learned in Sunday School that God is Love.

"I'm flying! I'm flying!" cried Tim as Grandfather lifted him. Tina wanted to fly, too. She said she would try again. Up she went, and this time she looked up instead of down. It was wonderful to be so tall with Grandfather's strong hand holding her!

This is how Tina learned to trust. Whenever she had anything to face that scared her, she would remember Grandfather lifting her up. Just as he held her safely, so God holds everyone forever in His care.

Knowing this helped her learn to swim. In the summer Tim and Tina went to a local pool. Tim could swim, but Tina was taking beginner's lessons. The scary part was when she had to take off her life jacket and hold on to the side of the pool. Then Jerry, the lifeguard, held out his arms and called, "Swim to me, Tina."



Tina thought about it a long time. Could she trust? Jerry had shown her how to kick and breathe and move her arms. But could she do it without the life jacket? "Perfect love casteth out fear" was what Grandfather had

taught her. She wanted to trust. "Underneath are the everlasting arms"² was what Mother had told her.

So she took a deep breath and let go of the side and kicked and splashed as hard as she could. All of a sudden she felt Jerry's strong arms catch her. She had really been swimming!

Every day Jerry would move farther from the edge of the pool and every day she swam to him. Finally he stepped aside, and she swam right across to the other side.

One day there was to be a big program for parents and friends to come and see what the children could do. Tina and a little boy named Fred were the only ones their age who could swim clear across the pool. They were asked to do it to show the members how well small children can learn to swim. Tina and her mother had to pray about this swimming performance because Tina felt shy. Tina felt better knowing it would help other children, and she knew she could trust in God's help.

In the afternoon of the big day Tina took a nap so she could stay up later that evening. When the time came, she and Fred walked upstairs from the dressing room and saw lots of bright lights shining and a loud sound of clapping and talking. Tina almost turned back, but she thought Fred, who was just behind her, might turn back too, so she went on. When they came to the side of the pool where they swam in bright sunshine every day, the water looked black and strange because it was night. Everything was different. But Tina kept right on trusting God.

When the signal went off, she jumped into the black water, and then Fred did. They splashed and kicked straight across the pool and up on the other side. Tina heard a lot of loud cheering and clapping, and Mother was there with a towel wiping her off. Tina whispered in her ear, "Perfect love casteth out fear," and Mother whispered back, "Yes! Isn't God good!"

¹ I John 4:18; ² Deut. 33:27.

With God

Without God I could do nothing.

Without Him I would fail.

Without Him my life would be rugged,

Like a ship without a sail.

Without a doubt, Christ is my Saviour,

My strength along life's way.

In dangerous water God is my anchor.

Through faith, He's with me all the way.

MICHAEL LATSON
(written at age 11)

Editorials



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The Solidity of Spirit

That Spirit, or God, is substance—and the only substance, at that—may seem to many people not unlike claiming that fresh air is actually reinforced concrete. It depends, of course, on what one means by solid.

"Intelligent Spirit, Soul, is substance, far more impregnable and solid than matter," Mary Baker Eddy says confidently, "for one is temporal, while the other is eternal, the ultimate and predicate of being."¹ And biblical imagery relating to God points in the same direction: "He is the Rock, his work is perfect."²

Christian Science makes the case, supported by physical healing and other demonstrations of concord, that Spirit—that which is eternal, infinite, indestructible, immutable—is truly solid and substantial. While matter, commonly thought of as solid substance, as thumpable, is finite, temporal, and temporary. "Christian Science," Mrs. Eddy also writes, "translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit."³

The facts that Spirit is solid substance and that matter, under metaphysical analysis, is insubstantial and unreal are vital rungs in the ladder of spiritual understanding. Climbing that ladder, we can peer beyond the dimensions of matter to Spirit's infinite dimension. And how applicable this is to human experience! It is a material sense of place and space that pens in our consciousness of good, making our income seem insufficient to meet our needs, our health deficient, our energy too slight to cope with the demands on us.

Rising in understanding of the solidity of Spirit and the flimsiness,

the nothingness, of matter is the only way of demonstrating Science and doing it better. We suffer opposites of good because our believing in matter gives them place and opportunity to operate. So doing, to human belief we give our problems latitude and longitude—physical reality. The answer to discord, collective as individual, is to exchange three-dimensional material believing for four-dimensional spiritual knowing, acknowledging that line, plane, space, place, belong always to Spirit and never to matter. Three-dimensional believing involves us in the numbering that is associated with lack in all its forms: shortage of time, of income, of happiness.

Take income. Finite, material reasoning, excluding the solidity and allness of Spirit, would calculate substance. It would attach figures to what is essentially immeasurable. That to which we give a figure, that to which we add and from which we subtract numbers, is not substance, and it is not our supply. That to which we relate percentages of increase or decrease is not God's sustenance for man, God's idea. Thinking in terms of numbers, we think in terms of the physical senses' observed three dimensions. Sometimes such currents of thought carry us toward reefs of lack and poorness.

Thinking *only* of quantities of money, we must always be spiritually poor, missing the satisfaction of consciously living in and with Spirit's endless substance. Lack is finite thought objectified. It's obsession with money we haven't got. Nevertheless, when—as a result of Christian Science demonstration—our funds are thoroughly adequate, they can be seen as humanly illustrating man's immortal wholeness. This wholeness is not, clearly, dependent on money but is the spiritual consequence of Spirit's solidity and presence.

To imagine that matter has intrinsic reality is, in human belief, to put substance in it—by implication, to idolatrously put Spirit in matter. In Christian metaphysics reality, solidity, permanence, go hand in hand—whatever is truly real is solid; whatever truly solid, real. Spirit is real. Matter is unreal. Spirit belongs to itself only. It never belongs to unreality. Spirit is surrounded, as it were, by itself only. Because it exists with itself, there's no substance in anything but Spirit and its spiritual creation. *Science and Health with Key to the Scriptures* makes the point plainly with this Glossary definition by Mrs. Eddy: "IN. A term obsolete in Science if used with reference to Spirit, or Deity."⁴

Personal relationships take place in material space. Hence we can seem to suffer the pangs of spatial separation from friends or family. Or, by contrast, the unease of having someone present to whom we're antagonistic. Our relationships can be too few. Or, sometimes, too many. Our one underlying supportive relationship, we can claim through Science, is with solid Spirit, never coming or going, constituting all space and being. This relationship is always good, for Spirit is eternal good. Spirit's embrace is unbreakable, for wherever we turn there is Spirit, All. Whether walking on the waves, healing the sick, calming and curing the insane, this is what Christ Jesus was knowing and proving.

Lofting our reasoning to new metaphysical altitudes is a spiritual activity rather than a mortally intellectual one. The consistent attempt to do this, and the achievement of it, is prayer that heals and satisfies human needs. Spirit is infinite good. All that is not of Spirit, or not good, is placed neither in matter nor in material consciousness. In the omnipresence of Spirit there are no discord-embracing material dimensions. Hence discord is nowhere, and Spirit is everywhere, comprising the only place and space.

GEOFFREY J. BARRATT

¹ *Miscellaneous Writings*, p. 103; ² Deut. 32:4; ³ *Mis.*, p. 22; ⁴ *Science and Health*, p. 588.

The Healing Touch

The Christ-spirit has always been meek, gentle, and unceremonious in its function of healing. The Gospels tell us that sometimes, while healing them, Christ Jesus would touch sick people. The accounts indicate however, that when he did this the act was not ritualistic or forceful as though it were vital to the cure, or as though the physical contact completed a circuit through which some therapeutic influence could flow.

Jesus healed through love and by applying his understanding of the perfection of God's universe and man to whatever situation

confronted him. His method was spiritual, not dependent on material remedies, mortally mental arguments, or a ritualistic system. When a leper implored him for help, the Master did not hesitate to touch him as he said, "Be thou clean."¹ When he raised Jairus's daughter from the dead, he lovingly took her hand and said, "Maid, arise."² But he healed many others without physical touch or helping hand. His human approach was in no way stereotyped or ritualistic. His words and motions varied from case to case according to the circumstances. Surely it is in the light of his own practice that we must interpret his final words to his disciples about the signs that would follow believers: "They shall lay hands on the sick, and they shall recover."³

Mrs. Eddy writes in *Science and Health*, "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."⁴

Christian Science healing is accomplished today in the same way that Jesus taught. It takes place by destroying evil mentally on the basis that God, good, divine Truth and Love, is All. This purification of thought can occur anywhere and at any time. Healing in Science does not involve ritualistic laying on of hands or any other ceremonial act, and no special services to promote it are held in the Church of Christ, Scientist. Healing occurs wherever and whenever the Christ-spirit is expressed—in the churches or outside of them; during the Sunday services and Wednesday testimony meetings or on any other occasion during the week.

Christian healing involves a change of mortal thought, followed by a change in mortal mind's objectifications, the human body and experience. True being is spiritual and wholly good, created by perfect Mind, eternally maintained in the likeness of the one divine Principle, Love. Disease and discord are false images existent only in belief, and these are destroyed by acknowledging in thought and deed the presence of the perfect, spiritual identity of the real, God-created man.

This change of thought from matter to Spirit, from belief in evil to the understanding of God's, good's, allness, takes place

quietly within the heart. It involves the individual in rejecting the lie of life in matter and the suggestion that he should identify himself with negative traits of character. It requires him instead to recognize only the presence of harmony and to express God's qualities, which alone constitute true being. Rites and ceremonies are no substitute for correction of thought. Naaman, the great army officer of Old Testament times, learned this lesson from the prophet Elisha several centuries prior to Jesus' ministry.

Naaman was the Syrian army captain, proud of his country, and accustomed to recognition as a good soldier. When he came in his chariot to Elisha's house to be healed of leprosy, he was equipped with the best credentials—a letter had been written by his own king to the king of Israel. But the prophet merely sent him a message to the effect that he should wash in the River Jordan. Naaman was angry. "Behold," he said, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."⁵

Such a ceremony might have been impressive, but it would not have brought about a healing in God's way. Divine healing gets to the root of the trouble, whatever it may be. It establishes spiritual consciousness and evidence in place of the mortal thoughts and traits that have seemingly produced the visible discord. The story of Naaman, as told in the Bible, implies that evil manifested as leprosy could only be destroyed through humble acknowledgment of God's all-power. When this humanly great man dispensed with self-importance and national pride, he was healed.

Today, God's healing power is realized through the same unspectacular means as in Bible times. Without ceremony or charismatic ecstasy, Christian Science goes to the roots of disease—the thoughts that seemingly produce it—and destroys them. True, the demands made on us to abandon sin and false belief and to adopt, instead, the understanding of man's God-given perfection in the divine image often may seem stringent. But the Scriptures encourage us. Surely, anyone who meekly responds to the healing touch of the Christ now will be healed as others were in times past.

NAOMI PRICE

¹ Matt. 8:3; ² Luke 8:54; ³ Mark 16:18; ⁴ *Science and Health*, p. 135;

⁵ II Kings 5:11.

“Where can my giving do the most good?”

The answer may be simpler than you thought. For whether your gift is large or small, the best place for it is still the General Purpose Fund.

Special Funds have value in that they call attention to specific current needs. But giving to them is always—we hope—extra giving, not diverted from



the General Purpose Fund.

The fact is that if the General Purpose Fund were filled plentifully enough, no special Funds would be needed: all current

demands could be supplied directly from it.

Nothing, of course, can do more good than your loving metaphysical support of the Church organization, but when you're thinking of giving, do remember the General Purpose Fund. Thank you.

**Marc Engeler, Treasurer
The First Church
of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115**



Testimonies of Christian Science Healing

Christian Science has been a way of life for me for many years. My earliest healings were of migraine headaches and stomach problems. I have been free from pain and suffering for many years since and have enjoyed life to the fullest for over fourscore years.

When we took up this new religion in our home with three young children, we changed our membership to the Church of Christ, Scientist, and attended regularly. Healings came quickly, mostly through our own growth in the understanding of God and His laws. My husband's business began to flourish.

An outstanding healing was of one of our children, who was malformed at birth. Reading the Bible and studying and praying brought the light of inspiration in a question and answer in *Miscellaneous Writings* by Mary Baker Eddy. There she writes (p. 167): "The material questions at this age on the reappearing of the infantile thought of God's man, are after the manner of a mother in the flesh, though their answers pertain to the spiritual idea, as in Christian Science:—

Is he deformed?

He is wholly symmetrical"

When I read that, I realized all of God's creation must be lovely, including this baby. When I had prayed awhile and thanked God, I looked at the child and found the little body normal. This healing made me want to give my life to healing others, and to helping the new or smaller churches. I have served in about every post, and still wonder how I can pay my debt of gratitude to God sufficiently

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

for Christian Science and for Christ Jesus' sacrifice and Mrs. Eddy's life of service.

Some years ago a famous nuclear physicist heard my husband recite a few lines of "the scientific statement of being" that begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error" (*Science and Health with Key to the Scriptures* by Mrs. Eddy, p. 468). When he had finished, the physicist said, "Where did you get that?" My husband replied, "Mrs. Eddy said that almost one hundred years ago." The physicist said, "That is the truth. There is no matter!"

My first experience validating this fact had come some years before with the healing of a crushed anklebone. A Christian Science practitioner treated me through prayer, and the condition was healed instantaneously. The ankle has never given me any problem since. Consequently, when my son broke his wristbone while playing football, we prayed and recounted this healing of mine. The next day my son's wrist was normal and he went back to school. He had to be X-rayed when he returned. The doctor said the wrist had been broken but that it had been completely healed, and the boy was permitted to attend football practice that afternoon.

A number of times when I have fallen and there was evidence of injury I have declared, "Nothing hurtful has happened to me, the reflection of God." I am learning that the quickest and easiest way to healing is to get rid of the belief that there is any matter to be hurt or to be sick. Certainly, "the likeness of Spirit cannot be so unlike Spirit" (*ibid.*, p. 475).

I have also learned a great deal from studying the definitions in the Glossary of *Science and Health*. My aged father lived with me for some years. At one time I saw him healed of a death struggle, caused by what appeared to be pneumonia. All day I sat by my father's bed praying and reading. Most of the time he was unconscious. Finally he stopped breathing and there were signs of his passing. I had *Science and Health* in my hand and I recall saying, "Help me, God!" I let the book fall open and it opened to the definition of "Father" in the Glossary (p. 586). I read, "Eternal Life." I knew God had directed and I expected my father to live. In a few minutes he was conscious and breathing again. He sat

up and got out of bed. The next day he was digging in our flower garden. I have learned that a long convalescent period is unnecessary when God heals.

As I look back over the many blessings that we have had, I recognize that Christian Science meant more than our faithful church attendance; it was the way of Life to our family. Church and its governing laws were obeyed. My son said he could not remember ever missing Sunday School or ever wanting to stay home. Everyone in the family loved being in his or her place at church and Sunday School. How, oh, how, can we thank God for the Way-shower, Christ Jesus, and for Mrs. Eddy, and all the good that comes from Christian Science!

(Mrs.) JOSEPHINE GRAVES
Princeton, New Jersey



It has been over twelve years since I was healed with the help of a Christian Science practitioner of a physical disorder that I feared at first might incapacitate me. I had pain in the calf of one leg. The discomfort became severe. For relief I kept the leg elevated, and finally it became necessary to maintain a prone position.

When unable to heal myself through prayer, I called a Christian Science practitioner. During his visits to my bedside we talked of spiritual man in God's likeness found in the Bible and elucidated in the writings of Mrs. Eddy. In *Science and Health* by Mrs. Eddy we read (p. 465), "*Question.—What is God? Answer.—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.*" The practitioner and I reasoned that since this is fact and man is the image of God, man's true identity certainly is not an ailing material body—the manifestation of mortal mind. My true identity is the expression of the qualities of Principle, Love, Life, Truth, Mind, God.

And again Mrs. Eddy writes (*ibid.*, pp. 260-261): "If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true,

and you will bring these into your experience proportionably to their occupancy of your thoughts."

I reflected on the words "proportionably to their occupancy of your thoughts." A student of Christian Science for many years, I had solved physical, financial, and human relationship problems by applying the truths found in *Science and Health*. Now I asked myself, How many minutes and hours of the day do you spend concerning yourself with the material things around you? In contrast, how much of the time are you conscious of the fact that all this materialism is really the counterfeit of the true—the "true" being the manifestation of God, the spiritual universe and man?

It was a revelation to me to realize how little of the time I was mindful of true substance, and how much I was taken in by the testimony of the five physical senses, which do not present a true picture of reality—that is, of the spiritual and perfect creation of God. I resolved to be more consistently active in sifting the chaff from the wheat—in watching what I was admitting into my consciousness as real. I began to reject what I knew should not be accepted or retained, putting it out of thought. It was an eye-opener to find how much of the time my thoughts were uncontrolled. It was also a revelation to find that with a little effort one can gain control of his consciousness.

In *Science and Health* I found the statement (p. 496): "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being." Here the word "perpetually" seemed to stand out. I have learned that holding in consciousness God's idea, which is the Christ, enables me to express the man of God's creating. This enhances my abilities for accomplishment. It has been more than twelve years now since I had this healing and I am grateful to be able to say that today there is no evidence that such a physical disorder ever occurred.

My heart overflows with gratitude for Mrs. Eddy, a great emancipator of mankind, for her untiring effort in making her discovery available to all who are willing to investigate it.

CHARLES L. HOLLISTER
La Jolla, California

I am grateful to have been raised in a family that participated in Bible readings and prayers every morning. This laid a foundation for a familiarity with the Bible and the works of Christ Jesus. This has continued to bless me all my life.

After I was married and had a small family of my own I became very ill and was unable to carry on my household duties. My constant prayer was that I might live to bring up my children.

I underwent an operation and months of medical treatments, but was no better. I became very discouraged.

At this point Christian Science was presented to me, and I reluctantly accepted help from a Christian Science practitioner. I knew nothing of this religion but was willing to try anything that held out hope of healing.

After several weeks of treatment, one Sunday when my husband was expected home and had not arrived, at the urging of the children I walked with them down the road to meet him. Before I was aware of it, I had gotten quite a distance from the house. Realizing he had been delayed, I became panicky and wondered how I was going to get back. These words from Isaiah came to me as if someone had spoken them, "They shall run, and not be weary; and they shall walk, and not faint." The citation is (Isa. 40:31), "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." I was instantaneously healed and walked home as if on air. That was the end of the trouble.

In the autumn of 1974 I fell on the basement floor of my home. As the result of this fall I had a broken arm and several broken ribs. I called a practitioner immediately, and she took up prayerful work for me. I spent much of my time in study and prayer, which proved to be a time of great growth in spiritual understanding. No thought was given to the arm except to support it when I was moving about. The ribs healed very quickly.

At the end of three weeks, in order to satisfy my family, I had X rays taken which proved that the bone was perfectly set and healed. In a few weeks I had complete use of the arm.

I am grateful indeed that I was able to bring up my children with the support of Christian Science and to give them this great heritage of freedom. I am grateful for class instruction and the yearly associ-

ation meeting, for membership in The Mother Church, for Christ Jesus and his faithful follower, Mrs. Eddy, who discovered and founded Christian Science.

(Mrs.) CAROLINE L. WILLIAMS
Brookline, Massachusetts



I shall always be grateful that I had the wonderful opportunity to attend a Christian Science Sunday School from an early age. The basic truths I learned there have sustained and helped me all my life.

After I was married, I drifted away from Science until one day I became ill. I awakened early one morning with pain in my side. Because of a busy work and social schedule that week, I didn't deny the error. This condition continued for several days, when a loved relative showed concern. I was then awakened to the need to stand up for what I believed, and I called a Christian Science practitioner for treatment.

I was told to study "the scientific statement of being," which begins (*Science and Health* by Mrs. Eddy, p. 468), "There is no life, truth, intelligence, nor substance in matter." I realized that there was no substance or truth in the pain I was feeling, and the fear left.

That evening my husband expressed concern and I told him to trust God. I, too, completely turned to God, and by the next morning I was completely healed. More recently my husband has become a student of Christian Science.

It was with great joy that we welcomed a child into our home. We engaged a practitioner for help during my pregnancy. Our son was born at home, four weeks early. The presence of God was surely felt, as I had no pain or fear. Because the baby was early, he was quite small, and there were many dire predictions to be overcome.

One night he cried almost continually. As I held him, I turned to the hymns for comfort. These words from Mrs. Eddy's poem "Mother's Evening Prayer"—"O gentle presence, peace and joy and power"—took on new meaning (see *Christian Science Hymnal*,

No. 207). I realized that God's presence could be felt. With His presence we could experience peace and joy, and we had the power to refute all false beliefs of life in matter or immaturity in the child. The crying ceased, and that was the end of the difficulty.

I am grateful to say that our son is now a happy, bouncing boy of one year and a half.

Words cannot express my gratitude for Christian Science, for it most assuredly meets all of our needs. I am grateful for the Wayshower, Christ Jesus, and for Mrs. Eddy for her unselfishness in laboring to give us the truth. I am also grateful for the practitioner who prayed and voiced the truths so effectively.

(Mrs.) JOYCELYN VIRGINIA WILSON
Exeter, California



Throughout my life I always seemed to be the chunky one. Trying to find appropriate clothes was a chore. I felt embarrassed about my weight, to the point it often hindered my ability to be comfortable with myself and others.

I tried exercises for my figure, wise eating, even a crash diet, only to quickly gain twice what I had lost. I had resigned myself to believing I was born to be rotund, that I couldn't fight the laws of nature. Deep within I knew from healings recounted by others and from having studied the Bible, and *Science and Health* by Mrs. Eddy that the only laws I need be concerned with were divine.

One of my favorite hymns in the *Christian Science Hymnal* asks (No. 382): "What is thy birthright, man,/Child of the perfect One?" It goes on to answer: "Thou hast the gift of God—/Dominion over all." This freedom from human limitation is basic to Christian Science. I knew I need not accept enslavement to weight, yet the problem was stubborn. Not with a sense of failure, rather with a most sincere and earnest yearning for help, I followed Mrs. Eddy's guidance in *Science and Health* (p. 420), "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them."

My calling upon a Christian Science practitioner was a most beautifully refreshing experience, for we turned everything I'd been

working with upside down. Instead of working to lose or realign, we approached our work with the specific goal to gain—gaining a fuller understanding of God and man in His image. This study began a continuing process of regeneration, which was and is the most rewarding experience of my life.

Daily study and contact with the practitioner presented new ideas and understanding. Mrs. Eddy's answer to the question "What is man?" (*ibid.*, p. 475) was a frequent companion in my thought. In one portion of the answer she speaks of man as "the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal." The phrase "conscious identity of being" became particularly helpful. I began to understand that man is identified with God's being—not for one unconscious moment, but constantly and consciously. I began to see that my birthright as a child of God is conscious, complete, satisfied, and thoroughly defined in God.

Uncertainty I was meeting after college regarding occupation, home, satisfaction, and a general confusion and depression about the world, all began to dissolve as I became more alert to deny mortal mind and more alive to the blessing of growing spiritual perception.

Daily prayer continued for a period of months. Moments when I was tempted to feel a lack of inspiration or purpose brought the twenty-third Psalm into focus. It begins, "The Lord is my shepherd; I shall not want." Each line follows with an equally strong assurance that we are tenderly and completely cared for by God.

One day, while studying, I became so thoroughly aware of what I am and why I am, as defined in Christian Science, that I knew the healing was complete. A great feeling of exhilaration and re-vitalization seemed to fill me. A few weeks later I discovered that, with over thirty pounds gone, I was fitting into clothes five sizes smaller than I'd been wearing since junior high school.

For this beautiful proof of the power of Christ-healing, for the spiritual enlightenment and regeneration gained, and for a new-found appreciation of practitioners, I am sincerely grateful.

(Mrs.) MONICA FOGG GERBER
Minneapolis, Minnesota

Words of Current Interest

Related to the Lesson-Sermon
for August 8, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Spirit

**Thy peace . . . as a river, and thy
righteousness as the waves of the
sea (Isa. 48:18)**

Muilenburg points out an implicit contrast in this image between constant bodies of water and the unpredictable and treacherous wadis, which would dry up during drought only to suddenly become surging torrents during rainfall.

Not one faileth (Isa. 40:26)

The Hebrew verb means "be lost, lacking, missing."

The poor in spirit (Matt. 5:3)

The word *ptochoi*, "poor," has been variously explained. McNeile suggests the word connoted the *pious* ones in Israel, whose devotion to God did not consist of outward show but was a matter of the spirit within. Another scholar sees in the term the sense of detachment from material objects and values, and hence poverty by the world's standards.

**A village of the Samaritans
(Luke 9:52)**

Samaria lay to the north of Judah and had from the late tenth century B.C. maintained political independence. The Samaritans were ethnically related to the Jews of Jerusalem, and both peoples worshiped the one God. Various doctrinal and political issues separated them, however. The latter were epitomized by Jerusalem, the great southern city whose rulers, David and Solomon, had supposedly oppressed and exploited the Samaritans' ancestors during the period when Samaria was a part of the United Kingdom. Because he was traveling to Jerusalem, Jesus was unwelcome among the Samaritans (see v. 53).

**Ye are bought with a price
(I Cor. 6:20)**

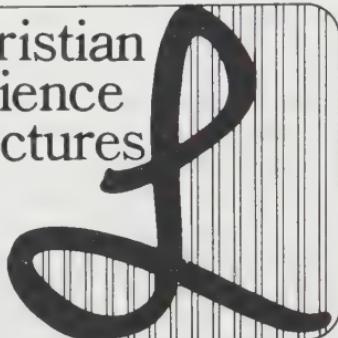
That is, through the atoning ministry of Christ Jesus.

**Are not all these which speak
Galilæans? (Acts 2:7)**

"Galilee" comes from the Hebrew word for "circle," hence, "territory" to the north of Jerusalem, noted in Jesus' time for its mixed population of Jews and Gentiles. K. W. Clark observes that Galileans rarely made pilgrimages to the temple at Jerusalem on festival occasions. The presence of Peter and the apostles (whose Galilean origins would probably have been obvious because of their dialectal Aramaic) might therefore have been a source of surprise to the worshipers.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Cape Town (First): Church, Orange St. and Grey's Pass, 8 p.m., Tues., Aug. 24. "There Is Only One Real Ego" (Correll)

NATAL—Durban (First): Church, 43 St. George's and Russell Sts., 8 p.m., Thurs., Aug. 19.‡ "There Is Only One Real Ego" (Correll)

Pietermaritzburg: Church, 204 Chapel St., 3 p.m., Sun., Aug. 22. "The Spiritual Viewpoint" (Correll)

TRANSVAAL—Johannesburg (First): Selbourne Hall, City Hall, 8 p.m., Tues., Aug. 17. "There Is Only One Real Ego" (Correll)

RHODESIA

Bulawayo: Church, Fifth Ave. and Wilson St., 3.30 p.m., Sun., Aug. 29. "There Is Only One Real Ego" (Correll)

UNITED STATES AND CANADA

(Week of August 8 to 14,
an earlier date and some later dates)

CANADA

QUEBEC—Montreal: Church, 1601 McGregor Ave. and Cote des Neiges, 8.30 p.m., Thurs., July 29.‡ "Prayer-Power" (Crichlow). Note change of hour.

UNITED STATES

ALABAMA—Mobile: Church, 1151 Dauphin St., 8 p.m., Thurs., Aug. 12.‡ "Prayer-Power" (Crichlow)

ARIZONA—Tucson (First): Little Theater, Community Center, 350 S. Church, 8 p.m., Fri., Aug. 13.‡ "What Does It Mean to Be Saved?" (Pike)

CALIFORNIA—Big Bear Lake: Church, Cottage and Beaver Lns., 8 p.m., Mon., Aug. 9.‡ "What Does It Mean to Be Saved?" (Pike)

Studio City (Thirty-sixth, Los Angeles): Church, 4032 Whitsett Ave., 8 p.m., Thurs., Aug. 12.‡ "You're Someone Worth Knowing" (Pickett)

Twin Peaks (Society, Crestline): Masonic Temple, 22980 Ponderosa Dr., 3 p.m., Sun., Aug. 8.‡ "Rise and Shine" (Pike)

FLORIDA—Bradenton: Beall Auditorium, 2310 14th St., W., 3 p.m., Sat., Aug. 14.‡ "Finding God's Direction" (Holmes)

Jacksonville Beach: Bicentennial Flag Pavilion, 11 N. Second St., 8 p.m., Thurs., Aug. 12.‡ "Finding God's Direction" (Holmes)

Miami (First, Coral Gables): Airport Ramada Inn, 3941 N.W. 22d St., 8 p.m., Fri., Aug. 13.‡ "Finding God's Direction" (Holmes)

MICHIGAN—Tawas (First, East Tawas): United Methodist Church, 20 E. M-55, 4 p.m., Sun., Aug. 8.‡ "Protection Where Lions Lurk" (Wood)

NEW JERSEY—Fort Lee (joint lecture, 10 Churches of Bergen County): Fort Lee High School, Lemoine Ave., 3.30 p.m., Sun., Aug. 8.‡ "Finding God's Direction" (Holmes)

NEW MEXICO—Albuquerque: See local notice for place. 12 m., Tues., Aug. 10. "Your Right to Be Right" (Pickett)

NORTH CAROLINA—Highlands: Methodist Church, Main St., 3 p.m., Sat., Aug. 21. "Finding God's Direction" (Holmes)

OHIO—Euclid: Euclid City Park, outdoors, Lakeshore Blvd. and E. 222d St. (in case of rain, in church, 635 E. 250th St.), 8 p.m., Mon., Aug. 9.‡ "Prayer-Power" (Crichlow)

OKLAHOMA—Oklahoma City (First, Warr Acres): Hilton Inn West, South Bldg., West I-40 and Meridian, 8 p.m., Thurs., Aug. 19.‡ "What Does It Mean to Be Saved?" (Pike)

CHRISTIAN SCIENCE LECTURES

OKLAHOMA (continued)

Tulsa (Second): Philbrook Art Ctr., The Garden, 2727 S. Rockford Rd., 7.30 p.m., Sat., Aug. 21. "What Does It Mean to Be Saved?" (Pike)

PENNSYLVANIA—Allentown: Lees Hall, Cedar Crest College, Cedar Crest Blvd., north of Rte. 222, 8 p.m., Mon., Aug. 9.‡ "Who Runs Your Life?" (Holmes)

Hughesville (First, Williamsport): Alford Hall, Crystal Lake Camps, R.D. 1, 3 p.m., Sun., Aug. 8.‡ "Prayer-Power" (Crichlow)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

TENNESSEE—Memphis (Second): Church, 3535 Central Ave., 8 p.m., Tues., Aug. 10.‡ "Prayer-Power" (Crichlow)

TEXAS—Austin (joint lecture): Lake Way Inn, Americana Rm., 101 Lakeway, 3 p.m., Sun., Aug. 8.‡ "Individualizing God's Power" (Pickett)

VIRGINIA—Springfield: West Springfield High School, 6100 Rolling Rd., 8.15 p.m., Tues., Aug. 10.‡ "The Answer to Despair" (Holmes)

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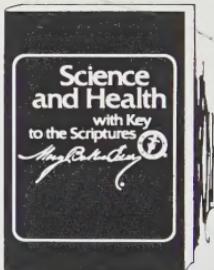
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